

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

THE CHRISTIAN SECRETARY,  
PUBLISHED EVERY FRIDAY MORNING, AT THE  
Office, corner of Main and Asylum Streets,  
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at \$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance with a discount of twelve and a half per cent. to agents becoming responsible for six or more subscribers.

ADVERTISEMENTS will be inserted on the usual terms of advertising in this city.

ALL LETTERS AND COMMUNICATIONS on subjects connected with the paper, must be addressed to the Editor—post paid.

Printed by WALTER S. WILLIAMS.

COMMUNICATIONS.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 15.

On Baptism.

"Buried with him in baptism." Col. ii. 12. Baptism is an act of Christian obedience, which our Lord requires of all who love him. Let us see first what Baptism is—secondly, who may enjoy it; and thirdly, what are the benefits of this ordinance.

First. What is Baptism? Permit us here to state with the apostle what it is not. It is not the putting away of the filth of the flesh, (as some might say by observing its performance,) but the answer of a good conscience toward God, by the resurrection of Jesus Christ. Again—it is not circumcision, for that was a bloody ceremonial rite under the law, and had no resemblance to baptism. But in the affirmative, Baptism, that is water baptism, the ordinance of which we speak, is a burying in water, in the name of the Holy Trinity, a disciple of the Saviour.

As we learn there is one Lord, one faith, and one baptism, we need not but understand one way to be sure of the right way. That baptism is a burying in water, is plain from the baptism of the Saviour in Jordan. That he came up out of the water. That John baptized in Enon near to Salim, because there was much water there, and Philip baptized the Eunuch in a certain water. They went down both into the water, both Philip and the Eunuch; and he baptized him, and when they were come up out of the water, the Spirit of the Lord caught away Philip. Others were baptized by the river side.

It is frequently called a burying, as in our text. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. In early times, all who were baptized, were thus buried. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death. It is also called a planting, &c. There is nothing said in the Bible about any other water baptism than burying in water, and this is the meaning of the word baptism when translated—Immersion, Burying, &c.

Secondly. The subjects, or who may enjoy baptism? All those may be baptized who believe to the saving of the soul. We have no evidence that any were baptized in the apostles' days, who did not confess Christ. "If thou behest with all thy heart, thou mayest." The Eunuch answered, "I believe that Jesus Christ is the Son of God." Peter said, "Repent and be baptized, every one of you." Teaching is before baptizing in the Saviour's great commission.

Thirdly. The benefits of baptism? 1. In baptism we prove our love by our obedience. The Saviour says, "If ye love me, keep my commandments. He that keepeth my commandments, he it is that loveth me. 2. It increases our strength. They that wait on the Lord, shall renew their strength. 3. We hereby confess Christ before men, before many witnesses, and witness a good confession. 4. We show that we are dead to the world, buried as to its sins, and alive to God. That we believe in him who died and rose again, and hereby testify our faith in the resurrection of the body.

"Buried with Jesus!" pleasant grave!

In Jordan's stream his body lay.

Then rose to show his power to save,

And lead his children in the way.

"Buried with Jesus," yes I love

To ponder near the water side,

And lift my soul to God above,

And yield me to the crystal tide.

Then is the grave I would release,

Till Christ shall come to burst my tomb,

Then rising over all my foes,

Show victory o'er death's darkest gloom.

THE CHRISTIAN SECRETARY,  
PUBLISHED EVERY FRIDAY MORNING, AT THE  
Office, corner of Main and Asylum Streets,  
Third story, entrance 184½ Main st.

Another always goes when they have a "new minister," or there is a baptizing—or some are to be added to the church—and perhaps occasionally on a very pleasant day, when there is likely to be a good many people out. There are some who live so "far off" (though perhaps no more than a mile or two) that they seem to feel constantly in staying at home a part of the time.

One does not like the minister very well—he speaks too low, or too loud; too fast or too slow—or he is so tall, or so short, &c. Another has a very ineligible, uncomfortable seat—and another stays at home because he cannot afford to procure one.

It must be an endless task to notice all the excuses and apologies made by professing Christians for absenting themselves from the public worship of God on the Sabbath. But I have a word or two for those who are beginning to make excuses.

It is your indispensable duty to be found in the congregation of those who keep holy day, unless it is absolutely impossible.

1. *It is a duty you owe to God.* You believe he requires you religiously to observe the Sabbath by devoting its hours to his service. You believe that the preaching of the gospel is one of Christ's institutions—a means of converting sinners—and promoting the Christian's growth in grace. And will God bless you with the light of his countenance while you voluntarily forsake the assemblies of the saints? and absent yourself from the place where he has promised to meet with his people.

2. *It is a duty you owe your covenant brethren.* You have solemnly promised to walk with them in all the ordinances and institutions of Christ's house. You have covenanted to watch over them—to pray with and for them—to bless and encourage them—and to sustain your share of the common burdens. And how are these obligations met, when in consequence of your absence from the house of God, no opportunity is given for you and your brethren to "speak often" to each other? When the hearts of your brethren are more frequently made sad by your absence, than glad by your presence?

3. *You are under obligations to your pastor.* Is it his duty to preach the gospel from Sabbath to Sabbath? And is it not your duty to hear? Suppose his place should frequently be vacant—would such excuses and apologies as you make, be satisfactory in his case? Do you reply "he is paid for his services, and is therefore under obligation to be there?" But are you willing to pay him for preaching to your meeting house, or do you employ him for your own benefit? And how can his labors in the sanctuary profit you unless you are there? But again: Are you treating him as a servant of the Most High God, or even as a "brother beloved," while neglecting to attend upon his ministrations? Supposing all were to do as you do, how often would he have a congregation to preach to?

4. *You are also under obligations to impudent sinners around you.* The preaching of the gospel is the instituted means of saving souls.—"By the foolishness of preaching, God is pleased to save those who believe." And you profess to desire the salvation of all who are out of Christ. And are you not bound to do all in your power, to bring them under the influence of the gospel?

But how can you say to them, "come go with us," when you seldom go to the house of God yourself? And how can you expect your worldly neighbors will revere God's institutions, while you are practically disregarding them?

Professed disciple of Christ, ponder well your paths. The world are gazing at you. Your faithfulness and consistency will be a means of their conviction; or your indifference may shield them from the influence of truth, and lull them to sleep in their sins. O, then, let them see by your faithful devotion to the cause of Christ, that you "love the gates of Zion," and that the "tabernacles of the Most High" are amiable in your eyes.

S. B.

For the Christian Secretary.

When wars and rumors of wars prevail, when rulers disagree, and the help of man is utterly vain, then, fellow Christians, let us come around the throne of grace, in the name of our great Advocate, for help.

E.

From the New York Observer.

I MUST PRAY IN SECRET.

That I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God.—It is my language of worship, as a man; of dependence as a creature; of submission, as a subject; of confession, as a sinner, of thankfulness, as a needy being. As a Christian I feel it my vital breath, my native air. Without it, I cannot live, I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die.

But not only must I pray—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but I must also pray in secret. Some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where like Isaac in the field, and Peter on the house top, and Daniel in his chamber, and the blessed Saviour at midnight, I may pray to my Father which is in secret. I must have a time for this duty, and a stated time, for if I have not, it will never become a habit, and if not a habit, I shall be apt to neglect it, and never will it be inwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association—that current and glow of feeling, without which duty is never delightful. Often, too, must I attend to this duty; often improve the delightful privilege of private con-

versation with heaven. An eminent statesman, with all the cares of empire upon him, used daily to retire for secret prayer, and Daniel, when prime minister of a kingdom, three times a day was found in his closet. They did not pray too much in secret. I had better pray more rather than less. Like them, like all eminent saints, often must I be found in my closet, with serious reflection, with self-examination, with the Bible open before me, in solemn, fervent, and wrestling communion with God. Yes, I must often pray in secret.

I must pray in secret, for God commands it.—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This is God's command, and I may not, dare not disobey it. "He seeth in secret," and if in secret I do not pray to him, he will be grieved and angry with me, while if I do, as he has promised, "will reward me openly."

I must pray in secret, for as of all communion with heaven, that which is secret is the sweetest. The dearest intercourse of earthly friends, is that that is most private, that which most shrinks from the gaze, the almost profaning gaze of others. Much enjoyment may the husband and the wife find in the general mingling of the social circle, but the highest of their social joys would be at an end, if there were no subsequent and private hour, when they could sit down and talk over the incidents of that circle, and every thing that was of most and dearest interest to themselves. And so the Christian with his God. Public communion with him most richly may he prize and enjoy. But sweetest of all is his communion with him in secret, when in the sacred retirement of the closet, with no earthly eye upon him, he can pour out his soul in his solitude to his God.—From the very instinct of his nature, of all prayer, that which is secret is dearest to him. Prayer, in its every form is his joy, his strength, but secret prayer is a luxury to his soul.

I must pray in secret, for as an individual I have secret and peculiar necessities. I have secret and peculiar sins to confess, which it would be improper to acknowledge in public, and yet to God I can unfold and deplore them all. My temptations are peculiar, and to him would I go for peculiar strength. I have secret trials and sorrows which the world may never know, and yet to God I can pour them forth, knowing that he will never reveal them: knowing that he will sympathize with them all; that in all he will cheer, aid and direct me. If a parent, I can pray for a child, if a friend, for a friend; if a minister, for each of my people according to their peculiar case. In public, joining as I do with others, I can only say "our Father"—can only pray for general blessings. But, blessed be God, in secret I can say, "O! my Father, if it be possible, let this cup pass from me;" let this temptation be removed, this blessing be granted, this evil habit be broken, this trial, which rends my heart, be taken away. In this, let the way of duty be made plain; in this grace let me grow; let this enemy be forgiven; let this friend be blessed. In such particular prayer, I feel my nearest approach to my Saviour, the clearest views of self, the most vivid light of God's countenance, the deepest sense of personal obligation, the mightiest strength, whether to resolve, to do, or to suffer.

I must pray in secret, for if I do not, I shall not grow in grace. Of all the means of spiritual growth, none do I find more efficient or blessed than this. In secret communion with God, I feel as if he were personally with me, and this gives strength and vividness to every obligation. By the foolishness of preaching, God is pleased to save those who believe." And you profess to desire the salvation of all who are out of Christ. And are you not bound to do all in your power, to bring them under the influence of the gospel?

But how can you say to them, "come go with us," when you seldom go to the house of God yourself? And how can you expect your worldly neighbors will revere God's institutions, while you are practically disregarding them?

Professed disciple of Christ, ponder well your paths. The world are gazing at you. Your faithfulness and consistency will be a means of their conviction; or your indifference may shield them from the influence of truth, and lull them to sleep in their sins. O, then, let them see by your faithful devotion to the cause of Christ, that you "love the gates of Zion," and that the "tabernacles of the Most High" are amiable in your eyes.

S. B.

For the Christian Secretary.

When wars and rumors of wars prevail, when rulers disagree, and the help of man is utterly vain, then, fellow Christians, let us come around the throne of grace, in the name of our great Advocate, for help.

E.

From the New York Observer.

I MUST PRAY IN SECRET.

That I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God.—It is my language of worship, as a man; of dependence as a creature; of submission, as a subject; of confession, as a sinner, of thankfulness, as a needy being. As a Christian I feel it my vital breath, my native air. Without it, I cannot live, I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die.

But not only must I pray—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but I must also pray in secret. Some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where like Isaac in the field, and Peter on the house top, and Daniel in his chamber, and the blessed Saviour at midnight, I may pray to my Father which is in secret. I must have a time for this duty, and a stated time, for if I have not, it will never become a habit, and if not a habit, I shall be apt to neglect it, and never will it be inwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association—that current and glow of feeling, without which duty is never delightful. Often, too, must I attend to this duty; often improve the delightful privilege of private con-

versation with heaven.

AN EPISTLE TO THE CHRISTIAN SECRETARY.

That I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God.—It is my language of worship, as a man; of dependence as a creature; of submission, as a subject; of confession, as a sinner, of thankfulness, as a needy being. As a Christian I feel it my vital breath, my native air. Without it, I cannot live, I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die.

But not only must I pray—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but I must also pray in secret. Some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where like Isaac in the field, and Peter on the house top, and Daniel in his chamber, and the blessed Saviour at midnight, I may pray to my Father which is in secret. I must have a time for this duty, and a stated time, for if I have not, it will never become a habit, and if not a habit, I shall be apt to neglect it, and never will it be inwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association—that current and glow of feeling, without which duty is never delightful. Often, too, must I attend to this duty; often improve the delightful privilege of private con-

versation with heaven.

AN EPISTLE TO THE CHRISTIAN SECRETARY.

That I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God.—It is my language of worship, as a man; of dependence as a creature; of submission, as a subject; of confession, as a sinner, of thankfulness, as a needy being. As a Christian I feel it my vital breath, my native air. Without it, I cannot live, I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die.

But not only must I pray—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but I must also pray in secret. Some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where like Isaac in the field, and Peter on the house top, and Daniel in his chamber, and the blessed Saviour at midnight, I may pray to my Father which is in secret. I must have a time for this duty, and a stated time, for if I have not, it will never become a habit, and if not a habit, I shall be apt to neglect it, and never will it be inwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association—that current and glow of feeling, without which duty is never delightful. Often, too, must I attend to this duty; often improve the delightful privilege of private con-

versation with heaven.

AN EPISTLE TO THE CHRISTIAN SECRETARY.

That I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God.—It is my language of worship, as a man; of dependence as a creature; of submission, as a subject; of confession, as a sinner, of thankfulness, as a needy being. As a Christian I feel it my vital breath, my native air. Without it, I cannot live, I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die.

But not only must I pray—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but I must also pray in secret. Some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where like Isaac in the field, and Peter on the house top, and Daniel in his chamber, and the blessed Saviour at midnight, I may pray to my Father which is in secret. I must have a time for this duty, and a stated time, for if I have not, it will never become a habit, and if not a habit, I shall be apt to neglect it, and never will it be inwoven with my spiritual existence, as a part of my soul's life, and never will it have that power of association—that current and glow of feeling, without which duty is never delightful. Often, too, must I attend to this duty; often improve the delightful privilege of private con-

versation with heaven.

AN EPISTLE TO THE CHRISTIAN SECRETARY.

That I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God.—It is my language of worship, as a man; of dependence as a creature; of submission, as a subject; of confession, as a sinner, of thankfulness, as a needy being. As a Christian I feel it my vital breath, my native air. Without it, I cannot live, I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die.

From the Puritan.  
FRETTING.

The word *fret* sometimes signifies a strait, frith, or narrow passage through which the water is forced by the wind or tide, wearing or fretting the land on either side. Any substance is said to be fretted, if it be chafed or made rough by rubbing against something else. In Leviticus the word is used to denote the effect, which the leprosy, in extreme cases produced upon the body, rendering the skin rough.

This word is now most frequently used in a secondary sense, to denote a disturbed or irritated state of the mind. Fretting is not the same as anger, though it is a preparation for it. It is a sinful emotion and is forbidden three times in the 37th Psalm.

All will admit that it is entirely useless for any one to allow his feelings to be chafed by every gust of wind—or his soul to be thrown into an unholy ferment, because some people demean themselves in a provoking manner. Fretting is not only useless, but it unites a person for the proper performance of every duty; no one in this state of mind can do so much as unravel a snarled string; in every attempt to do so, he will make the snarl worse. It is neither suitable, nor safe, for any one in a fret, to correct a child, to reprove an offender, or to undertake to settle old difficulties; and yet it often happens that persons in this frame of mind feel most inclined to admonish, warn, and rebuke. I have not much opinion of that person's conscientiousness, or desire to promote brotherly love, who has the most zeal when his mind is fretted and his feelings irritated.

It is sinful for a man, woman, or child, to fret, but more particularly so, if they are parents, teachers, or professors of religion. Fretfulness in a parent weakens the affection of the children, it destroys respect for the teacher, and is disgraceful to the professed follower of Christ.

The folly of fretfulness will appear from the trivial causes that produce it. The buzzing of an insect, a poor fire, or a smoky house will excite fretting enough to convert a quiet family into a miniature bedlam, when perhaps no fire, no fuel, or appalling sickness will bring them upon their knees around the family altar. If a child or a domestic break a pane of glass, the parent will be chafed and fretted two or three days, but if a hail storm break two or three hundred, the providence of God is acknowledged, and quiet is soon restored. The little trials which occur almost daily, are the most prolific source of fretfulness. The unfaithfulness of servants, the disobedience of children, the idle talk of neighbors, the indolence of some and the vices of others, the frequent changes in the weather, the dun of the tax-gatherer, and the additional expenses of each returning week, keep many in a constant state of irritation.

I need not say more of the nature or folly of fretting. It is so common a vice that every one knows all that can be said respecting it. The most important thing to be mentioned is the cure. How shall one who is addicted to fretfulness overcome his easily besetting sin?

The first thing to be done to effect a cure is to get a distinct and deep impression that the providence of God is particular, that not even a sparrow falls to the ground without his notice. Let it be remembered, that the same being, who controls the thunder, the lightning, and the earthquake, controls the buzzing insect, and all these little perplexities that fret the temper. The story has been told of the two gardeners whose early peans were killed by the frost. One of them fretted, and while he was fretting the other sowed his ground again. The fretting gardener went to his neighbor and began to complain of his hard fortune, expecting to hear him complain too, but instead of that, he invited his visitor to his garden and showed him his second crop coming up, and remarked that he always put off fretting, till he had repaired his loss. And now, dear reader, if you are inclined to fret, imitate the example of the gardener, or rather imbibe more of the spirit of him, who taught his disciples to say, "not my will but thine be done."

## JAMAICA.

LUCEA.—Mr. Francis says, "Last Sabbath-day was a glorious day at Lucea. By moonlight, in the morning, not less than 2,000 persons assembled at the sea-shore, to witness the baptism of 214 persons, most of whom are promising young people; and, on the approaching Sabbath, I shall (p. v.) baptize about 100. "This is the Lord's doings, and it is marvellous in our eyes." To attempt a description of last Sabbath would be impossible, for, whatever language I might make use of, it would fail to convey any just idea of it. After the baptizing, we returned to a house. At six we held a prayer meeting in which the Spirit of the Lord seemed poured out above measure; and the services throughout the whole of the day were of the most interesting character; but this I must forbear."

BETHLEPHIL.—At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of Baptism. After singing, imploring the Divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colors. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed." The baptismal service lasted about an hour.

DENMARK.—A Baptist Church of eleven members has been recently formed at the metropolis of this kingdom—Copenhagen, but not without opposition. The brethren have had to endure "cruel mockings"—violent and vulgar abuse from the lower orders, instigated by the clergy. They have been "made the song of the drunkard"—their dwellings have been mobbed, and their windows have been broken. Tracts and papers have been issued against them, in which they are represented as the most dangerous sect on the face of the earth. The arguments, if such they could be called, for infant sprinkling, were amusing enough. Tracts on baptism have been printed, and last year 160,000 were circulated, and thousands of people are said to be searching the Scriptures to see if these things are so.

HAMBURG.—The Lord has blessed his word, and upwards of twenty-five converts were immersed and added to us in 1838, and since January, fifteen more have been brought to the knowledge of the truth, have rendered also a itself.

cheerful obedience to all the commands of Christ, and increased the number of our members upwards of ninety; five others have within the last few days stated their faith and experience to the Church, and have been accepted, and several others have applied for admission. The Lord has thus strengthened our hearts and our hands: we have in the midst of powerful opponents and persecution, rejoiced with joy unspeakable and full of glory, and been taught a happy lesson by experience, not to make the advancement of the Redeemer's kingdom dependent on any favorable external circumstances, but to rest solely on him, who works all things after the counsel of his own will, whatever efforts men or devils may make to frustrate that counsel.

## READ AND THINK ON IT.

A nation must be truly blessed, if it were governed by no other laws than those of the Bible; it is so complete a system, that nothing can be added or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for subjects; it gives instruction and counsel to a Senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentences; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of sovereigns, the rule of the rulers, and authority of the masters; commands the subject to honor, and servants to obey; and promises the protection of its author to all who walk by its rules. It gives directions for weddings and burials; it promises food and raiment, and limits the use of both; it points out a faithful eternal guardian to the departed husband and father, tells him with whom to leave his fatherless children, and in whom the widow is to trust; and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born; and shows how the young branches shall be left. It defends the right of all, and reveals vengeance to the defrauder, over-reacher and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best law and profoundest mysteries that ever were penned. It brings the best tidings, and affords the best comfort to the inquiring and disconsolate. It exhibits life, immortality, and shows the everlasting glory. It is a brief recital of all that is past, and certain prediction of all that is to come.

If we understand the principles of the Congregational churches, their invitation to the Lord's table embraces all who give credible evidence of repentance and faith. We place our reception of an individual to our fellowship on the exact ground that the apostle prescribes, viz. that God hath received him. *Roman xiv. 5.* It is assumed that he is received of God, we do not hold it to be our business to judge him in regard to lesser matters. To his own Master he standeth or falleth. Judgment is not committed to us.

True, we think it a clear case that a man should be baptized before coming to the Lord's table. The matter is so plain, that persistence in the contrary opinion would argue strongly against the candor, fairness, and Christian spirit of him who should maintain it, and thus against his Christian character. Yet, should there be a case in which a man holding to that error should exhibit notwithstanding convincing evidence that "God hath received him," we know of no principle of the Bible or of Congregationalism that would warrant his exclusion from the Lord's Supper.—*Vt. Chronicle.*

It has always been known that our Pedobaptist friends view what they call the "mode" of baptism to be "non-essential." But this is the first time I have found their organs publicly declaring the ordinance itself non-essential—that it is not essential whether a Christian be baptized or not. Will the Chronicle cite the passages of scripture which make the Lord's Supper to be more essential than baptism?

The passage cited by the Chronicle, from Romans, has nothing to do with the subject—as will be manifest to any candid examiner who will read the context. The apostle was giving instructions to the church at Rome in regard to meats offered to idols.—*Vt. Telegraph.*

## ANECDOTE.

One of the most renowned philosophers of this or any other age—of this or any other nation, Dr. Franklin, whose life was filled up in usefulness to mankind, and with important labors both in philosophy, and in the cause of freedom, informs us, "That he owed all the good he ever did to his country or mankind, to a small book he accidentally met with, entitled "Essays to do good," in several sermons from Gal. vi. 10, written by an able and pious minister of the gospel, in Boston. This, he says, he learned with care and attention, laid up the sentiments in his memory—and resolved from that time, which was in his early youth, that he would "do good," the great purpose and business of his life. Were all to draw up a similar resolution, from which no temptations should seduce them, even from the earliest youth, though they should not move in the exalted sphere of this great genius, yet what blessings might they be to the world in the humble walks of private life!"

VANITY OF EARTHLY SPLENDOR.—Abderame, Caliph of the Moors in Spain, reigned in the greatest magnificence and honor. After his death, the following was found in his writing:

"Fifty years have elapsed since I became Caliph. Riches, honors, and pleasures I have enjoyed in abundance, and have exhausted them all. The kings, my rivals, esteemed, dreaded, and envied me. All those things coveted by mankind, were bestowed by heaven upon me with a prodigious hand. In this long space of apparent felicity, I have calculated the number of days in which I have found myself happy; the number amounts to fourteen. Mortals, hence appreciate the value of splendor, of worldly enjoyments, and even life

CIRCULAR.  
TO THE BRETHREN AND FRIENDS OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

The Board of the Baptist General Tract Society, consider it to be their imperious duty to come before the denomination at this eventful period of their official labors, and ask from them, an immediate and prayerful attention to the following arrangements that are in contemplation, by which the facilities now enjoyed, for circulating through Tracts, those doctrinal and practical Bible sentiments which bind us together as a denomination, and which distinguish us from other Christians, shall become still more increased, be calculated to insure a more general and efficient co-operation of the churches, and thus, be the official organ of diffusing extensively over the whole land, those rich and lasting benefits that religious tracts are calculated to impart.

No one fact in connexion with the history of our tract enterprise is better understood, than, that a very limited share of influence has ever been exerted in its behalf by the denomination, nor are we less sensible of the pressing demand that now exists for us, in this day of religious excitement to secure by all suitable means the reading of these publications which contain the sentiments of our denomination.

As an encouragement to greater and more zealous efforts in this benevolent field of labor, we would humbly call to your minds the amount of good that has already been accomplished by this institution during the past sixteen years of its existence, the light and truth it has been the organ of dispersing—the thousands of immortal minds it has reached, that could not possibly have been influenced in any other manner—the hopeful conversions of which it has been made the chosen instrument, and the choice lessons of evangelical knowledge it has conveyed to minds susceptible of religious impressions—these, and other reasons of strictly a denominational bearing, call for speedy action on the part of our friends, and demand from them an immediate and energetic effort, so as to re-model the Baptist General Tract Society, as that it shall be adequate to the wants, and meet the approbation of the whole denomination.

Five years have been allowed to elapse since the suggestion was made at a large meeting in Richmond, Va., to mollify the operations of the Baptist General Tract Society. At that time there was a free interchange of views among brethren from various parts of the United States, which resulted in the harmonious adoption of a series of Resolutions, among which was the following:

"That it is expedient, and that the time has arrived, to have a Society to publish and circulate valuable books, particularly of a denominational character, for family use, Sunday Schools, &c.—That the Baptist General Tract Society be requested so to alter its constitution, and change its operations, as to include such publications, and that the publication of books and Tracts by that Society should be confined chiefly to such as set forth the peculiar, and as they are believed to be, scriptural principles of the denomination."

A committee was also appointed to visit Philadelphia, to have an interview with the Board of the Tract Society, and obtain their concurrence. Here, however, this well conceived plan, which had been so heartily approved of, rested, the committee, owing to various engagements, never met the board, and although the subject was agitated at the time in several of our periodicals, nothing was accomplished.

The Board of the Baptist Tract Society, have however, from time to time, had the subject of an enlargement of its operations under advisement, and since the Hudson River Association have presented to the denomination their views of the necessity of a Baptist Sunday School Union, the Board have considered it of far greater importance than ever, that they should in circular form, present to their brethren distinctly, their views and their plans for so re-modelling the Tract Society, as that it shall embrace the suggestions of the Hudson River Association and lay claim to the approval of the whole Baptist denomination.

The following plan, which in the main we intend to bring before the brethren at our annual meeting in April, we beg leave to offer for your prayerful consideration.

1st. The name Baptist General Tract Society, to become extinct, and that of American Baptist Publication Society be substituted.

2nd. The constitution of the present Society to be altered, as to enable it not only to publish and circulate Tracts, but Sabbath School books, also Biographical, Doctrinal, Historical and other valuable religious works as shall be required, and which publications shall embrace chiefly those of a denominational character.

3d. That an amicable agreement be entered into with the American Tract Society, and the American Sunday School Union, to obtain their publications on the best possible terms, and that they be circulated by our agents and sold at our depositories in connexion with our own denominational publications, and at such prices as will enable us to cover contingent expenses upon all sales.

4th. That immediately after this organization shall have been effected, measures be adopted to put into extensive circulation in each State of the Union, the publications of the Society by the establishment of Depositories, and the appointment of travelling agents, who shall be well supplied with our Denominational Tracts and Books, and also with the publications of the American Tract Society and of the American Sunday School Union.

5th. That one or more General Agents, a Depository Agent, and an Editor of the Society's publications, men of business, habits, of experience and talents, be appointed to superintend the operations of the Society.

"Fifty years have elapsed since I became Caliph. Riches, honors, and pleasures I have enjoyed in abundance, and have exhausted them all. The kings, my rivals, esteemed, dreaded, and envied me. All those things coveted by mankind, were bestowed by heaven upon me with a prodigious hand. In this long space of apparent felicity, I have calculated the number of days in which I have found myself happy; the number amounts to fourteen. Mortals, hence appreciate the value of splendor, of worldly enjoyments, and even life

the young and the old a Baptist literature, by introducing to the rising generation the names and the writings of those distinguished men who have contributed so largely toward the shedding of religious light and truth upon the world, and by enlisting the talents of eminent Baptists of the present day—are second to none. For the means of effecting this truly noble design, we look to our brethren who have never been backward in contributing of their influence and their substance to the cause of benevolence and religion, when properly presented to their minds. In this instance we confidently ask and expect your countenance and support and the rest we leave with God. Nor can we doubt that when you reflect upon the utility and necessity, for some system of operation that shall supply with well written

Tracts, and books of a denominational character, the young, the middle aged and the aged, Sabbath Schools and families; and more especially a system which designs to carry them to the door of every family and to every Sabbath School—a system too, that we are encouraged to believe will give a new impulse to all who are in any wise engaged in this expansive benevolence, that will strengthen the hands of those who are disengaged and brighten the dying hopes of the desponding—you will give the above proposition your most earnest and prayerful reflection, and be prepared to instruct your delegates at the ensuing anniversary, when this matter shall come before them in a proper shape to contribute all their influence in its behalf by a decided vote for such a re-organization of the Baptist General Tract Society, as shall include the system that we have thus as briefly as possible laid before you.

From the Christian Watchman.

## REVIVAL IN CHARLESTOWN, R. I.

This town has always been remarkable for its destitution of religious privileges and institutions. There never was a house of public worship in the town except the one owned by the Indians, a small remnant of the once powerful Narragansett tribe. The writer commenced laboring in the town in April last; and has spent a part of the time since for the spiritual and eternal interests of the people. In February the Lord commenced a gracious work in that place. The solemnity of the judgment day seemed to reign in our assemblies; sinners wept over their sins and cried for mercy. Many very decided cases of conversion have occurred, and the work appears to be spreading in different directions. A church has been organized consisting of twenty-six members.—Thirteen willing disciples followed their blessed Saviour in the delightful ordinance of baptism on the first Lord's day in March. A numerous and deeply affected audience were gathered upon the banks of our baptismal Jordan to witness the solemn and interesting scene. There was seen the grey headed sire and his companion and their youthful sons, enjoying the same glorious hope, following the bright example of their Lord and Master. Yesterday six more were buried with Christ in baptism who hastened with joyful hearts to perform this imperious duty. This little band then commemorated the dying love of Christ for the first time around the sacramental table. The season will never be forgotten while time lasts or eternity rolls on its ceaseless ages. The Lord grant that this vine may take deep root and bear abundantly the fruits of holiness, righteousness and peace. We are now making an effort to erect a house of public worship. Eighty have signed the temperance pledge since the revival commenced.

J. H. BAKER.

South Kingston, March 23, 1840.

WOLFBOROUGH, N. H.—Brother Stephen Coffin informs us that there is a glorious revival in Wolfborough. It commenced in a protracted meeting held by the Christian brethren the last of February. The meeting held ten days in succession.—There was but little preaching; but exhortations and prayers of brethren were abundant. The meetings were solemn, and the work broke out and progressed in a powerful manner. At the close of the meeting it was estimated that about 50 had been emancipated from sin, and that 50 others or more were serious; and the work is spreading both in Wolfborough and Tuftonborough, an adjoining town.—Morning Star.

It is interesting to observe that among this class there are many persons who are opposed to infant baptism; regarding it as neither sanctified by the practice of the apostolic age, nor by that of the first two centuries after Christ. In this, the Greeks have always deemed it sacrilegious to adopt any application of water, except that of immersion, saying that baptism by sprinkling is a ridiculous contradiction of terms. Not only so many say that baptism ought not to be administered at all, until the candidate is old enough to ask for it. In a conversation on this subject, Mr. M. said, "Some time since I was at the house of a Greek, where the lady observed, that she thought children had better be baptized early. No, said the husband; my way is to wait till they are eighteen years of age, and then ask them."

In regard to this, a gentleman occupying a high civil station in Greece, (a native Greek himself,) observed to a friend of mine, that if baptism were deferred beyond infancy, the children might become refractory and refuse; and that he considered that to be an argument for early baptism. Mr. M. mentioned an anecdote, quite illustrative of this. Said he, "Visiting a Greek family not long since, I saw a fine little boy playing about the room, and asked of him his name. The father mentioned his name, and the boy said playfully, 'Yes! that is my name, and I can remember my baptism; don't you remember, father, I took the old priest by the hand, called him a wicked man, and cried out that he was going to drown me?'"

NORWALK AND STAMFORD.—We are informed in a letter from Br. William Biddle, that a series of meetings was commenced by the Baptist church in Norwalk, on the day of the opening of their new meeting-house, which continued until the 25th inst.; Br. L. Covell having assisted Br. Woolsey, the pastor, and preached twice a day during that period. The Lord has blessed the meeting, and heard the prayers of the church; and on Lord's day the 22d ult., Br. Woolsey re-baptized twelve willing converts. Others are rejoicing in hope of the glory of God, and several are asking what they must do to be saved, while a more general attention than usual to the things of eternity appears to pervade the village and neighborhood.

At Stamford, Br. Covell labored during the latter part of the month of January, since which time Br. Stickney, the pastor, has baptized seven, and an interesting state of feeling still continues. The Methodists and Congregationalists have also shared in the work.

A new Baptist church was constituted at York, Steuben Co., Indiana, on the first ult.

"ONE CENT A DAY."—In the Intelligencer of last week was a communication from Dr. Knox, of consecutive years, of \$3.65 on each occasion, in behalf of the cause of Foreign Missions.—The amount thus furnished by some unknown contributor, was made up by laying aside a cent every day. If every communicant of the Churches of the same, the amount every year would be (estimated) sum than \$2,007,500, or more than two millions of dollars. Let our brethren think of this, and how much they might effect by saving cents, Bap. Advocate.

## CHRISTIAN SECRETARY.

HARTFORD, APRIL 3, 1840.

## TO NEW SUBSCRIBERS.

We are sorry to be obliged to say to some of our friends, (and yet we are not sorry that our friends have given us reason to say it,) that we have no more back numbers of the present volume of our paper on hand. We printed an extra quantity of Nos. 1 and 2, but having had about two hundred subscribers recently added to our list, and a large proportion of these having come in since the volume commenced, our back numbers are all taken up. We hope, however, that further additions to the list may not be with held on this account. We presume it will make no material difference with the subscribers, as they can have their names entered for the remainder of the volume, or for a year from the time when they commence—just as they please. Although the increase thus far in the number of subscribers is gratifying, yet we really need five or six hundred more, at least, to make the "Secretary" what it should be.

## OUR TRACT

## THE CHRISTIAN SECRETARY.

**BIBLE IN INDIA.**—A letter from the Rev. James Thomas to the Rev. J. H. Hinton, dated Calcutta, Sept. 11, 1839, and published in the London Baptist Magazine for March, gives some items of what the English Baptists have done in India. He states that at the time Br. W. H. Pearce embarked for England, the second edition of the Bengal Testament was nearly completed, and 500 copies printed, besides single gospels, and exclusive of what was done by the Calcutta Bible Society. These, added to previous editions, made a total of 41,610 volumes. Since then, they have printed, of various portions of the Bible, in Bengali, Hindostani, Sanskrit, and the Armenian Testament, 104,740 volumes—being the contribution of the Baptists of England towards enlightening the heathen world in India.

**Correspondence of the N. Y. Journal of Commerce.**—WASHINGTON, Thursday, March 26.

**IMPORTANT! MAINE BOUNDARY QUESTION!**—A message from the President of the United States, was received in the Senate, transmitting documents and correspondence in relation to the occupation of a part of the State of Maine by British troops. The matter has assumed a new aspect, and it would seem that, if we would escape national disgrace, we must do something besides talking in this business. I did not hear the correspondence read, if it was read, but I understand it is now openly avowed by the British authorities, that they have taken possession of what they call the "disputed territory," and intend to maintain it; and they demand that the posse which has always been kept there by the State of Maine, shall be withdrawn. In the event of neglect to withdraw it, they distinctly threaten us with the "consequences." The amount of this is, that if we do not abandon the territory to them, they will drive us out of it. Mr. Forsyth demands the withdrawal of the British troops, and the adjustment of the question of right to the territory.

The matter seemed to produce no excitement in the Senate, because the character of the correspondence has been known for some days. Mr. Williams of Maine, said he was glad the question was thus brought to an issue.

**SAVATH SCHOOL SOCIETY OF N. LONDON ASSOCIATION.**—We are requested to publish the proceedings of the Board of the above Society, at their meeting in New London last January. Will the Secretary of the Society please send us the said proceedings?

**Elder Amos Snell has asked and received a communication from the pastoral care of the Baptist church in Monson and Wilbraham, Mass., and removed to Westford, Conn. He wishes his correspondents to direct accordingly. Chr. Reflector and Baptist Record are requested to insert this notice.**

**REV. M. BACHELER has removed from Agawam, Mass., and taken the pastoral care of the Baptist church in Stratfield, Conn. His post office direction is Bridgeport.**

**By a communication in the last number of the Baptist Advocate, we perceive that the "American Baptist," alias "Gospel Witness," has again been discontinued. The Advocate is now the only Baptist paper published in New York city.**

**CONVERSATIONS ON THE EVIDENCES OF CHRISTIANITY, in which the leading arguments of the best authorities are arranged, developed, and connected with each other.** By Rev. J. L. Blake, D. D. New York: published by Gould, Newman & Saxton.

We are very much gratified to see a new edition of Blake's *Evidences*. We have long had the first edition in our library, and (as an elementary work) we have valued it highly, as one of the best among the numerous works on the evidences of Christianity. It is a thorough, and simple arrangement of the leading arguments on this subject, presented in the most interesting form, viz., that of dialogues or familiar conversation. Not that it is by any means a full and systematic defence of the religion of the Bible; but for the youthful mind, and those who will not read larger works, it is excellently adapted to its object. Such book is more needed in families and schools, (especially Sabbath schools,) than Christian parents are generally aware. We hope it may meet with an extensive sale. It may be obtained of Messrs. Spalding & Storrs in this city.

TROY, March 30, 1840.

**DEAR BROTHER CUSHMAN:**—I know that you and many of your readers will rejoice to hear that the work of grace is still progressing in this city. I spent last Sabbath here, and went to hear Br. Cookson.—The weather was very unpleasant in the morning; still, the congregation was large, and in the afternoon the house was crowded. After the service of the afternoon, we repaired to the banks of the Hudson, and in the sight of thousands of spectators, the willing converts followed the footsteps of their Lord and Master in the holy ordinance of Baptism. It was a most delightful sight; just as Br. C. was going down into the water with the first candidate, the sun which had been overshadowed during the day, broke through the clouds, and shone in splendor, which added much to the beauty of the scene.

I understand that Bro. C. has baptized 47 since the 1st inst., making the number baptized since the work commenced, 110; and there are a number more who, next Lord's Day, expect to be buried with Christ in Baptism, among whom is the daughter of Br. Cookson.

The Mexican forces are at Monterrey, and have not crossed the Rio Grande, but fear the Texians will. The Texas treasury issues no more promissory notes. New warshes, stores, &c., are going up at Galveston. A line of four horse coaches runs from Velasco. Mr. McIntosh is appointed the Charge to France, E. P. Walden, Secretary of Legation. The Picayune adds some more authentic items; The Federal army, after an unsuccessful attack upon Monterrey, retired to Guerrero and Laredo on the Rio Grande, where they organized a new government for the Republic of Rio Grande, and installed a General Council. Jesus de Cardenas, a lawyer of Tamaulipas, is President, and Canales chief of the army.

The new government is calling volunteer aid, and expect to receive from Texas and the United States, it is said that it will be more liberal with quantum of bounty than any other government ever was.—The property of the Church and Convents, including their large landed estates will be appropriated for the pay and bounty of the volunteers.

A party of Camanches, about 500 in number, in Mexico, destroyed and pillaged in every quarter, and fell upon 200 of Arista's troops, and killed every one. The Lipan and Towakanos Indians are depredating on travellers and on traders in small parties near Ponsales, San Antonio, &c.,

**ACQUITTAL OF JAMES WOOD.**—The trial before the Court of Oyer and Terminer at Philadelphia, of James Wood, the confectioner, for the murder of his daughter, Sarah Ann Peak, last Autumn, was closed Friday night at ten o'clock. The Jury bringing in a verdict of "NOT GUILTY, on the ground of insanity." Wood remains in the custody of the Court under the Act of Assembly providing for such cases, and will be immediately removed from prison to a lunatic asylum, there to be confined as long as his condition may seem to require.

The Nantucket Inquirer states that one of the whale-ships which has recently arrived there from the Pacific, is estimated to have cleared more than a dollar an hour, besides interest on cost, &c., from the time she sailed, until the hour of her arrival home. About twenty Nantucket whalers are expected home this year.

C. R. D.

**INTEMPERANCE AND MURDER.**—On Friday last, an Irishman named John Burke, living in the north part of the city, killed his wife, by first striking her on the head with an axe, and afterwards cutting her throat. They were both intemperate persons, and getting into a quarrel, it ended in murder. Burke then jumped into the river, but was taken out after sinking once or twice. The woman has left three small children.

**Eliphalet Averill, Esq., has been chosen President of the Protection Insurance Company, in this**

**THE BOUNDARY AGAIN.**—It will be seen by our Congressional proceedings, that the Maine boundary question is again assuming a serious aspect. Really we hope, and trust, and pray, that the United States and Great Britain may not come to blows about this matter. It looks threatening, we confess, but is there not intelligence, and calmness, and virtue, and religion enough in the two countries, to prevent so calamitous a result?

**THE SEMI-CENTENARY OF THE PRESBYTERIAN GENERAL ASSEMBLY.**—was celebrated in Baltimore Second Church, on the first Sunday of this month, when five thousand dollars were contributed to the General Fund.

**Correspondence of the N. Y. Journal of Commerce.**—WASHINGTON, Thursday, March 26.

**IMPORTANT! MAINE BOUNDARY QUESTION!**

A message from the President of the United States, was received in the Senate, transmitting documents and correspondence in relation to the occupation of a part of the State of Maine by British troops. The matter has assumed a new aspect, and it would seem that, if we would escape national disgrace, we must do something besides talking in this business. I did not hear the correspondence read, if it was read, but I understand it is now openly avowed by the British authorities, that they have taken possession of what they call the "disputed territory," and intend to maintain it; and they demand that the posse which has always been kept there by the State of Maine, shall be withdrawn. In the event of neglect to withdraw it, they distinctly threaten us with the "consequences." The amount of this is, that if we do not abandon the territory to them, they will drive us out of it. Mr. Forsyth demands the withdrawal of the British troops, and the adjustment of the question of right to the territory.

The matter seemed to produce no excitement in the Senate, because the character of the correspondence has been known for some days. Mr. Williams of Maine, said he was glad the question was thus brought to an issue.

**SAVATH SCHOOL SOCIETY OF N. LONDON ASSOCIATION.**—We are requested to publish the proceedings of the Board of the above Society, at their meeting in New London last January. Will the Secretary of the Society please send us the said proceedings?

**Elder Amos Snell has asked and received a communication from the pastoral care of the Baptist church in Monson and Wilbraham, Mass., and removed to Westford, Conn. He wishes his correspondents to direct accordingly. Chr. Reflector and Baptist Record are requested to insert this notice.**

**REV. M. BACHELER has removed from Agawam, Mass., and taken the pastoral care of the Baptist church in Stratfield, Conn. His post office direction is Bridgeport.**

**By a communication in the last number of the Baptist Advocate, we perceive that the "American Baptist," alias "Gospel Witness," has again been discontinued. The Advocate is now the only Baptist paper published in New York city.**

**CONVERSATIONS ON THE EVIDENCES OF CHRISTIANITY, in which the leading arguments of the best authorities are arranged, developed, and connected with each other.** By Rev. J. L. Blake, D. D. New York: published by Gould, Newman & Saxton.

We are very much gratified to see a new edition of Blake's *Evidences*. We have long had the first edition in our library, and (as an elementary work) we have valued it highly, as one of the best among the numerous works on the evidences of Christianity. It is a thorough, and simple arrangement of the leading arguments on this subject, presented in the most interesting form, viz., that of dialogues or familiar conversation. Not that it is by any means a full and systematic defence of the religion of the Bible; but for the youthful mind, and those who will not read larger works, it is excellently adapted to its object. Such book is more needed in families and schools, (especially Sabbath schools,) than Christian parents are generally aware. We hope it may meet with an extensive sale. It may be obtained of Messrs. Spalding & Storrs in this city.

**IN TROUBLE.**—The Winnebagos have refused to remove, agreeably to the terms of their treaty, with the United States Government, and General Atkinson has received orders, it is stated, to remove them at all hazards.

**LOSS OF THE BARK BURLINGTON, (OF BOSTON,) AT SEA, BY FIRE.**—This vessel was built in Brighton in 1833, owned in Boston, and was on her passage from New Orleans to Liverpool, loaded with cotton. She was in the Gulf Stream at the time she was struck.

**TUESDAY, MARCH 10TH.**—At 94 P. M. the ship was struck by lightning at the main-topmast head, which came down the topsail sheets through the larboard passage, and set our cargo on fire; from the 10th to the 13th all hands were employed in pumping and pouring water through the holes in the deck, which were bored with a large auger; on the 13th, being completely exhausted and unable to work any longer, the packet ship St. James fell in with us; Captain Sebor, with the greatest kindness and humanity, received us all on board. We left the ship at 6 P. M., the fire blazing 10 feet above her decks; at 8 P. M., the unfortunate Bark Burlington burst open and sank. Bangs Hallet, Captain. John Girdle, First Mate. —Crowell, Second Mate. 10 Seamen.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 23rd of January 1839, and it was not until the 23rd of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted

## POETRY.

For the Christian Secretary.

## MOSES AND PHARAOH'S DAUGHTER.

"My dearest youth—my father's trust,  
Proud Egypt's favorite one,  
My foster-child whom I have nursed,  
My future hope—my loved—my first—  
Wilt thou become my son ?

My father's crown, say, wilt thou wear,  
And be his daughter's boy ?  
Say, wilt thou Egypt's sceptre bear,  
And be the king's beloved heir,  
And happiness enjoy ?"

Thus spake the foster-mother queen—  
And he whom she addressed  
Was one she had forsaken seen—  
The little stranger taken in,  
And cherished, and caressed.

A wretched slave the lad was born—  
And could he now refuse  
An offered crown—and back return  
To slavery, disgrace, and scorn ?  
He hesitates to choose !

By faith he looks beyond the bound  
Of mortal life and care—  
Then turning back to Egypt's ground,  
Beholds his brethren toiling round—  
Oppression's load they bear.

By faith, again, he looks above—  
Sees God upon his throne,  
And reads the promises of love  
To Israel made—his heart they move—  
"Shall I be Pharaoh's son ?

My God, who rules the earth and skies  
Exceeds this offer fair—  
He gives me life—my wants supplies—  
And, in his loving-kindness, cries,  
Moses, become my heir !

A crown of life I'll give to thee—  
In Heaven my kingdom lies—  
Thy throne at my right hand shall be,  
Thy kingdom last eternally,  
Where pleasure never dies."

He has a crown of life to win—  
An earthly crown to lose :—  
A sinner saved—or slave to sin,  
His choice eternity takes in—  
"The heavenly crown I'll choose.

God's people here afflicted are—  
With them I take my lot—  
Reproach with them I rather bear,  
Than be the king of Egypt's heir !—  
His crown !—I need it not !"

Harford, March, 1840. F.

## MISCELLANEOUS.

ANECDOTE—ACCOUNT OF REGINA,  
A little girl of Wurtemburg, who was carried away  
from her mother, by the Savages in North America,  
and after nine years absence, restored to her. Taken  
from a narrative, written in Danish, by Pastor  
Ronne, of Elsinore.

Many years ago, several German families left  
their country and settled in North America.  
Amongst these was a man from Wurtemburg,  
who, with his wife and a large family, established  
himself in Pennsylvania. There were no  
Churches or Schools then in that neighbourhood,  
and he was obliged to be satisfied with keeping  
the Sabbath at home with his family, and instruc-  
ting them himself to read the Bible and pray to  
God. He used very often to read the Bible to  
them, and always used first to say, "Now my  
children, be still and listen to what I am going to  
read, for it is God who speaks to us in this book."  
In the year 1751, a dreadful war broke out in  
Canada, between the French and the English.  
The Indians took the side of the French, and  
made an excursion as far as Pennsylvania, where  
they plundered and burned the houses they came to, and murdered the people. In 1755, they  
reached the dwelling of the poor family from  
Wurtemburg, while the wife and one of the sons  
were gone to a mill, a few miles distant, to get  
some corn ground. The husband, and the eldest  
son, and the two little girls, named Barbara and  
Regina, were at home. The father and his son  
were instantly killed by the savages, but they  
carried the two little girls away into captivity,  
with a great many other children, who were taken  
in the same manner. They were led many  
miles through the woods and thorny bushes, that  
nobody might follow them. In this condition  
they were brought to the habitations of the  
Indians, who divided amongst themselves all the  
children whom they had taken captives.

Barbara was at this time ten years old, and  
Regina nine. It was never known what became of  
Barbara : but Regina, with a little girl of two  
years old, whom she had never seen before, were  
given to an old widow, who was a very cruel woman.  
Her only son lived with her and maintained her, but he was sometimes from home for  
weeks together, and then these poor children were  
forced to go into the forest to gather roots and other provisions for the old woman, and when  
they did not bring her enough to eat, she would  
beat them in so cruel a manner, that they were  
near being killed. The little girl always kept  
close to Regina, and when she knelt down under  
a tree, and repeated those prayers to the Lord  
Jesus, and those hymns which her father had  
taught her, then the little girl prayed with her,  
and learned the hymns and prayers by heart.  
In this melancholy state of slavery, these children  
remained nine long years, till Regina reached  
the age of nineteen, and her little companion  
was eleven years old. They were both fine looking  
girls, particularly Regina. While captives  
their hearts seemed to have always been  
drawn towards what was good. Regina continually  
repeated the verses from the Bible, and the  
hymns which she had learned when at home, and  
she had taught them to the little girl. They often  
used to cheer each other with one hymn from  
the hymn book used at Halle, in Germany ;  
"Alone, yet not alone am I, though in this solitude so drear." So constantly hoped that the  
Lord Jesus would, sometime, bring them back to  
their Christian friends. In 1764, their hope was  
realized. The merciful providence of God brought

the English Colonel Bouquet to the place where  
they were in captivity. He conquered the Indians, and forced them to ask for peace. The  
first condition he made was, that they should restore all the prisoners they had taken. Thus the  
two poor girls were released. More than 400  
captives were brought to Colonel Bouquet. It  
was a woeful sight to see so many young people  
wretched and distressed. The Colonel and his  
soldiers gave them food and clothes, and Colonel  
Bouquet brought them all to a town called  
Carlisle, and published in the Pennsylvania news-  
papers, that all parents, who had lost their chil-  
dren, might come to this place, and in case of  
finding them, they should be restored to them.  
Poor Regina's sorrowing mother came, among  
many other bereaved parents, to Carlisle ; but  
alas ! her child had become a stranger to her ;  
Regina had acquired the appearance and manner,  
as well as the language of the natives. The  
poor mother went up and down amongst the  
young persons assembled, but by no efforts could  
she discover her daughter. She wept in bitter  
grief and disappointment. Colonel Bouquet said,  
"Do you recollect nothing by which your chil-  
dren might be discovered ?" She answered that  
she recollects nothing but a hymn, which  
she used often to sing with them, and which was  
as follows :

"Alone, yet not alone am I,  
Though in this solitude so drear ;  
I feel my Saviour always nigh,  
He comes the weary hours to cheer.  
I am with him, and he with me,  
Ev'n here alone I cannot be."

The Colonel desired her to sing this hymn.  
Scarcely had the mother sung two lines of it, when  
Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms.  
They both wept for joy, and the Colonel restored  
the daughter to her mother. But there were no  
parents or friends in search of the other little  
girl ; and it is supposed that they were all mur-  
dered ; and now the child clung to Regina, and  
would not let her go ; and Regina's mother,  
though very poor, took her home with her. Re-  
gina repeatedly asked after "the book in which  
God speaks to us." But her mother did not pos-  
sess a Bible ; she had lost every thing when the  
natives burnt her house. She resolved to go to  
Philadelphia and buy one there, but the pastor  
Muhlenburg, of that place, gave her one. It  
was most extraordinary that Regina still retained  
her early instructions, and was able to read it  
immediately.

In how remarkable a manner did the Lord re-  
lize his words, "Every one that asketh receiv-  
eth ; and he that seeketh findeth ; and to him  
that knocketh it shall be opened."

And what reward did the mother, who had  
diligently taught her children while yet in in-  
fancy, the word of God, receive in finding her  
lost daughter, by the means of those instructions ?  
Why do so many parents forget to communicate  
this best of gifts to their children ? To dress  
and adorn them, to leave them earthly treasures,  
to advance them in their life time to honor and  
dignities—these they trouble themselves much  
about : but to teach them to know their Saviour,  
to pray to him, to love and obey him : how many  
things ! But what folly ! For  
"what is a man profited, if he shall gain the  
whole world and lose his own soul ? or what shall  
a man give in exchange for his soul ?"

RESPONSIBILITY OF SOCIETY TO IN-  
DIVIDUALS.

An excellent divine of this city, a friend of  
ours, said to us one day, "We have not yet  
learned the responsibility of society to indi-  
viduals. We talk much of the responsibility  
of individuals to society, but we forget that  
society is bound to protect all her children."

I was some time since dining with a distin-  
guished Judge of the King's Bench, in Lon-  
don. The conversation turned, as you may  
well imagine, on the condition of the poor. I  
said to the Judge :

"Sir, do you observe those poor children,  
ragged and encrusted in filth, which you pas-  
sed to-day, in driving from your house to West  
minster Hall ?"

"No ; I observed none."

"Yet you must have passed some hun-  
dreds ?"

"It is very likely ; but it did not occur to me  
to observe them."

"And what must be the fate of these poor chil-  
dren ?"

"Some of them will die of disease, some may  
emigrate, and some I shall probably hang."

"What means can they have of obtaining an  
honest and honorable living ?"

"I am sure I do not know."

"Is there any alternative for them but to beg,  
to steal, or to starve ?"

"I presume not."

"And have you considered their condition ;  
ascertained their wants ; and done what you  
could to avert the evils to which they are expos-  
ed ?"

"Not at all. I have been otherwise enga-  
ged."

"Let me tell you then, sir, that I would rather  
take my stand at the day of Judgment, with  
those you hang, than with yourself."

"Sir, do you intend to insult me ?"

"By no means. I would simply assure you  
that I regard those you will doom to be hung, as  
less guilty than yourself. God has given you  
talents, education, wealth, and a commanding  
position in society, and yet you can pass daily,  
unnoticed, hundreds of young beings, who, as  
they grow up, must necessarily beg, steal, or  
starve. You do not see them ; you do not think  
of their wretched condition ; you do nothing to  
save them from that crime on which you hereafter  
may sit in judgment ; and am I to regard  
them as guilty, and you as innocent ?—you who  
might, had you put forth your hand, have saved  
them from falling victims to a corrupt and cor-  
rupting social organization ?"

The rich man, the man of talents and educa-  
tion, occupying an honorable and important post  
in society, who can forget the poor and exposed,  
fail to observe the thousands growing up for the  
prison or the gallows, and refuse to labor day  
and night to save them from the doom which  
must await them, is, of all the victims of society,  
the one most sincerely to be pitied, and whose  
hard lot is the one least of all to be envied.—*Bos-  
ton Quarterly Review.*

## A RIDDLE.

There is a creature who is a citizen of the  
world, who travels incessantly. He removes  
every thing. He is mute, yet speaks all languages,  
and is the most eloquent of orators. He  
appeases all quarrels, all tumults, and he foments  
and encourages all laws and lawsuits. He ex-  
cites courage and instigates cowardice ; braves  
all seas, breaks down all barriers, and will  
never sojourn any where. He diminishes all geo-  
graphical distances, and increases moral ones.  
He makes rougher all social inequalities, or lev-  
els them. He has power over all trades. He  
provides repose, and banishes sleep. He is the  
strong arm of tyranny, and the guarantee of inde-  
pendence. Virtue despises, and yet cannot do  
without him. His presence gives birth to pride ;  
his absence humbles it. He is audacious, imper-  
ious, and impudent ; he is benevolent and willing  
to relieve. He is the best of friends, and the  
most dangerous of enemies ; the wisest, and most  
fatal, of advisers. At the voice of the prodigal  
he transforms his land and house into dust which  
may be given to the winds ; and he assists the  
provident man to heap up his savings. Inno-  
cent himself, he corrupts innocence. He provokes  
all crimes, protects all vices, and attacks all vir-  
tues. He is not less the idol of universal wor-  
ship. Nations, individuals, contend for his ex-  
clusive possession, although he is their mutual and  
necessary interpreter. He causes pleasure and  
satiety. He is equally serviceable to caprices  
and wants, as to tastes and passions. He gives  
nourishment and toys to infancy ; and he is nour-  
ished and toys to old age. He conveys bread  
to the mouth of the paralytic, and daggers to the  
hand of the assassin. He is deaf to the poor  
who implore him ; and forces himself upon the  
rich who prostitute him. He is the maker of  
many marriages, and the divider of numerous  
families. His natural disposition is to travel un-  
ceasingly. He is fit for every kind of service,  
but, withal, a wanderer. If he comes to you it is  
but to leave you. If you retain him, he is  
good for nothing—he sleeps. Take care that he  
returns, for he knows how to do every thing ; he  
is successful in all. If you want employment,  
titles, honors, or even absolutions, address your-  
self to him ; he knows all the magazines ; he has  
all the keys. Are you weak, or powerful ? No  
matter, he will make you either a Cæsars or an  
Irus. Are you a Racine, or a Cavois—a Roche-  
foucault, or the Jew Samuel ? No matter, he  
will open to you the pavilions of the Tuilleries.  
Are you the niece of Mazarine, or of Villars—  
of Isaac or of Praslin ? No matter, he will make  
you a duchess. He is indispensable : without him,  
princes would be obliged to make their own  
shoes ; the ugly Martha would have remained  
unmarried ; Bouvard would be a mechanic ; and  
Rhodope would be a modest woman. He is in the  
midst of all good and all evil. He burned Co-  
penhagen, and built St. Petersburg. He is in-  
active, and yet the universal mover. He is in-  
animate, and the soul of the world. In the  
plenitude of his power, would he bestow health,  
he sends Hippocrates ; would he defy death, he  
raises pyramids. Lastly, sprung up from the  
dust, he is regarded as a divinity. But of whom  
or what are you speaking ?—*Of Money.*

## ANECDOTE,

From the 'History of New England.'

BY LAMBERT LILLY.

Dr. Hooker was universally respected for his  
excellent qualities. He was remarkable among  
other things, for his mildness. A story illustrating  
this trait in his character is still preserved.  
It is said that he was once suddenly awakened,  
in the night time, by an unusual noise in the cel-  
lar of his house. He suspected that some per-  
son had crept in without leave, and immediately  
arose, dressed himself, and went silently to the  
foot of the cellar stairs. There he saw a man,  
with a candle in his hand, taking pork out of a  
barrel.

Dr. Hooker stood still, and looked on till he  
had taken out the last piece. He then stepped to-  
wards him, and accosted him in perfectly good  
humor. "Neighbor," said he, "you act unfairly ;  
you ought to leave a proper share for me."—  
Thunder-struck at being detected, and especially  
by a man of Mr. Hooker's character, the culprit  
fell at his feet, condemned himself for his crime,  
and implored his pardon. Mr. Hooker cheerfully  
forgave him. He, however, seriously admonished  
him for his fault, and then made him carry  
half the pork to his own house.

Mr. Hooker stood still, and looked on till he  
had taken out the last piece. He then stepped to-  
wards him, and accosted him in perfectly good  
humor. "Neighbor," said he, "you act unfairly ;  
you ought to leave a proper share for me."—  
Thunder-struck at being detected, and especially  
by a man of Mr. Hooker's character, the culprit  
fell at his feet, condemned himself for his crime,  
and implored his pardon. Mr. Hooker cheerfully  
forgave him. He, however, seriously admonished  
him for his fault, and then made him carry  
half the pork to his own house.

At Court of Probate held at Berlin, within and  
for the District of Berlin, on the 18th day of March,  
A. D. 1840.

Present, JOSEPH WRIGHT, Esq., Judge.

UPON the petition of MARIA J. PIER, of Berlin,  
in the County of Hartford, shewing to this Court,  
that she is guardian of Henry Pier, and Paul B.  
Pier, of Berlin, within said district, minors. That  
said minors are the owners of real estate situated in  
said Berlin, viz :

The home lot so called of the estate of Paul Pier,  
of Berlin, within said district, deceased, bound-  
ed north on land of Benjamin Slater and John Os-  
good, south and east on high-way, west on Ira E.  
Smith, containing about thirteen acres of land. Al-  
so one other piece, bounded north and east on high-  
way, west on Elam Slater, south on Samuel Hart,  
containing seventeen acres of land ; both of said  
pieces subject to the life estate of the said Maria J.  
Pier, widow of deceased.

Also other piece, bounded north, west, and  
east on land of Ira E. Smith, south on high-way,  
containing about seven acres, called the horse plain lot  
—said minors' right valued at about three hundred  
dollars. That the avails of said property are needed  
for the support and education of said minors, and that  
the last described piece must be sold to purchase a  
claim held against the other described pieces—paying  
for liberty to sell said property for the purposes  
aforesaid, as per petition on file.

It is ordered by this Court, that said guardian give  
notice of said application, by causing the same to be  
published in one of the newspapers printed in Hart-  
ford, in the County of Hartford, three weeks suc-  
cessively, at least six weeks before the hearing ; and  
that said petition will be heard at the Probate office  
in said district, on the 23d day of May next, at 1 o'-  
clock, P. M. Certified from Record,

E. A. PARKER, Clerk.

## NOTICE.

The Subscribers having been appointed Commissioners  
on the Estate of Miron Remington, late of  
Suffield, deceased, hereby give notice that they will  
meet at the late residence of the deceased on Monday,  
the 9th day of March, and on Monday, the 10th  
day of August next, to receive and decide on all  
claims, presented against said Estate.

JOHN LEWIS,  
HORACE SHELDON, Commissioners.

ROBINS &amp; FOLGER.

## BOOKS.

THE subscribers, successors of Canfield & Robins  
and Gurdon Robins Jun., offer for sale the  
following from among their stock of Theological  
works on as favorable terms as they can be obtained  
in any city in the Union.

Bibles : assorted from Quarto to 32 mo. in various  
bindings.

Calmel's, Brown's, Robinson's, Buck's and Mal-  
com's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance.

Home on the Critical Study of the Scriptures.

Do. on the Psalms.

Fuller's Works.

Dwight's Theology.

John Bunyan's Works.

Paley's Works.

Clark's Discourses.

Ward's Village Sermons. Saurin's Sermons.